THE

CAMBRO-BRITON.

OCTOBER, 1819.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

WELSH LANGUAGE.

PRELIMINARY OBSERVATIONS.

THE Origin of Language is a subject naturally of so much obscurity, that no rational hope can be indulged of arriving at any certain conclusion respecting it. Nor, has the variety of learning, so ostentatiously lavished upon this question, served to supply, in any satisfactory manner, the unavoidable deficiency of historical evidence. On the contrary, the multitude of bold conjectures and fanciful hypotheses, in which the subject has been involved, have served rather to encumber it with new doubt than to remove that, which originally belonged to it. So, it must still be considered, as it will necessarily ever remain, one of the most abstruse of human enquiries.

Of one thing, however, we can not reasonably entertain any doubt, and that is the existence of one language only among the first inhabitants of the earth. And, that this language was not of divine origin,—as has been often asserted, more, it may be presumed, from a pardonable excess of pious zeal than from any philosophical deductions,—we may safely set down also as an inference not to be overthrown *. Nor is it one at variance with the authority of Scripture, the voice of reason, or the testimony of experience. So far from it, that the sacred volume preserves an entire silence on the point, reason suggests no argument in favour of such divine inspiration, and our experience of the rudest stages of savage society is in direct opposition to the

* This expression has reference only to the instantaneous acquisition of a perfect language, and, by no means, to that capacity for forming one, as occasions might gradually demand, with which it is but reasonable to suppose the first family to have been supernaturally endowed.

theory when taken in a more general view. But if, for the sake of the argument, it were even to be conceded, that language was, at first, the gift of Heaven, it would add still greater weight to the position, above advanced, that "the whole earth "was" originally "of one language and of one speech *."

Whether this primitive tongue was the Hebrew or not has also been a subject of learned and zealous controversy: and, although it is not absolutely necessary to pronounce any opinion here upon that part of the question, it may cursorily be observed, that the current of reasoning and evidence in this contest appears to be strongly against those, who advocate the claim of the Hebrew to this honour. A language of a still more simple, more determinate, in a word, of a more primitive character, even than that antient and pure tongue, was, in all probability, the first channel of oral intercourse amongst men †. Yet, if the palm of precedency in this respect must be denied to the Hebrew, we are justified by the simplicity of its construction, by its high antiquity, and by the sacredness of the purpose, to which it ha been appropriated, in regarding it as one of the immediate dialects of the primeval language. If not then itself the first, it can scarcely be doubted, that it retains the elements of the very first speech of mankind, and may therefore be considered as an original tongue with reference to all others, that have descended to our times ‡.

* Genesis, ch. xi. v. 1 and 6.

† Dr. Priestly, in his "Lectures on the Theory of Language," has on this subject the following observation:—"The primitive language, or that "which was spoken by the first family of the human race, must have been "very scanty, and insufficient for the purposes of their descendants, in "their growing acquaintance with the world." This remark cannot apply to the Hebrew.

‡ Grotius is one of those, who are of opinion, that the first language was entirely lost in the confusion of Babel. It is more probable, however, that it was partially preserved in all the new dialects, and, amongst these, most perfectly in the Hebrew. Yet it should not be disguised, that this distinction has been claimed for the Syriac, the Arabic, the Cophthic, the Æthiopic, the Armenian, and others, by their respective champions. And even the Dutch (*risum teneatis?*) has found a defender of its title to this high honour in that most illustrious oracle, Goropius Becanus. Dr. Priestly, in the Treatise already quoted, observes, that the Hebrew is "probably" (he might have said *certainly*,) "one of the most antient languages in the "world; for we can discover no trace of its derivation from any other "whatever." But which of all the languages of the East was the mother-tongue he thinks it "impossible, for want of sufficient historical *data*, "to determine." Other writers, however, seem to have set this question at rest.

The Hebrew must then be taken as a criterion of the essential principles of a language—simplicity, uniformity, and expressiveness. And, in proportion as other tongues approach this venerable standard, must we judge also of the antiquity of their descent. There is no other rule, by which this claim can be decided; and it is, consequently, one, which the most eminent writers on the subject have concurred in adopting.

Now, if, with reference to what has been here premised, it can be shewn, that the language, at this day spoken in Wales, possesses many features likewise characteristic of the Hebrew; that it has an analogy in its radical words, in the formation of its verbs, and even in its idiom—and all this without a rival among the other European tongues—it will necessarily follow, that a pre-eminence over these must be granted to the Welsh, at least on the score of antiquity. And, accordingly, although it may not be possible to confirm the hypothesis of those who trace its origin at once to Babel, we may, without hazard, espouse the opinion of the celebrated Dr. Davies, who regards it as one of the maternal languages of Europe, derived immediately from the East *.

But the antiquity of the Welsh language is not the only point, for which it is meant to contend. It will likewise be the aim of this Dissertation, of which these cursory remarks are merely to be considered as introductory, to establish its superior claim to copiousness, expressiveness, and poetical flexibility. In these three qualities the language of the antient Cymry has been proved by its admirers to shine proudly conspicuous, as also in the perfection of its grammatical rules. A few writers, foreign as well as native, have done justice to its enviable distinction in these respects. And it can only have been owing to the unaccountable neglect, which the Welsh tongue has experienced at home, and to the contempt to which it has accordingly been consigned abroad, that this truth has not been universally acknowleged.

It may appear extraordinary, if not incredible, to those, who have not made this subject their study, that in a remote corner of an insulated country should be found a language so highly distinguished †. But, however limited its present dominion, it was,

* See the Preface to his Latin-Welsh Dictionary, and also that to his Grammar.

† The Welsh is here regarded, and it is presumed with justice, as the head of that family, of which the Armoric, Cornish, and Gaelic are also members.

at one time, the common dialect, not merely of this island, but of the greatest portion of Europe. It was the language of its first settlers,—of the Cimbri or Cimmerii of antient times, as it is that of their descendants in these days. For that the Cymry and the Cimbri were originally the same people would be evident from the complete identity of the name *, even if there were no historical testimony in support of the fact. But this testimony is not wanting; and, among the rest, the antient Triads, translated in this and the former number of the CAMBRO-BRITON, rocognise the Cymry as the aboriginal inhabitants of this island. The modern Welsh are their lineal progeny, and have been, for centuries, the faithful depositories of a language, remarkable for many reasons, but for none more than for having survived, by its own native energy, the convulsive revolutions of time, scarcely at all impaired by an ordeal so full of peril.

The examination of this subject, it is therefore hoped, will not prove wholly uninteresting; and, as it is one of the leading objects of this work, a due regard to method will be observed in the Disquisition, of which this constitutes the preliminary essay. With this view, an attempt will be made to establish the propositions already advanced with respect to the general characteristics of the Welsh tongue, by a discussion of its subordinate peculiarities, by an investigation of its more minute excellencies, and by a comparison of all these with the analagous or correspondent features of other languages, antient and modern.

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THE TRIADS.—No. II.

THE following "Triads of the Isle of Britain" are selected as containing all the notices in those antient documents respecting the COLONIZATION of this ISLAND. In some instances they will be found to ascend beyond the date of other written records; while, in many, they are confirmed by the concurrent testimony

* Cymry is derived from two words, Cyn and Bro, which signify, in Welsh, a first or aboriginal people. These component parts, by a combination natural to the language, form the word Cynmro, or Cymro, in its plural Cymry, of which the Greeks have made their Κιμμέριοι (an appellation as old as the time of Homer), and the Romans, with more accuracy, their Cimbri. The name of Cambria is comparatively a modern corruption, founded in the fables of Geoffrey of Monmouth.

of the most authentic historians. It may, therefore, reasonably be inferred, that equal credit is due to such memorials, as seem to want this confirmation. These have all the internal evidence in their favour, that can be derived from the probability of the several occurrences to which they relate, as well as from that light, with which the torch of etymology, when skilfully managed, never fails to illuminate the gloom of antiquity. In the attempts, therefore, which will be made to illustrate the antient Triads, recourse will always be had to this criterion, where the occasion admits. And that this may sometimes be attended with the most solid advantage to the cause of truth must be evident from a reference merely to the etymology of the word CYMRY, as given in a note on the last page, which identifies them, beyond dispute, with the CIMBRI and CIMMERII of the Latin and Greek writers. Our early history has thus been vindicated in a most important particular: and the reveries of those authors, who have ascribed the origin of the word to GOMER or CAMBER, are effectually dissipated.

This, perhaps, would not be the most proper opportunity, even if the space allowed of it, to discuss the manner, in which the earth was first peopled upon the dispersion of the Noachidæ, or immediate descendants of Noah. But it may be briefly premised, with reference to some of the following notices, that the Colonization of Europe, which necessarily took its rise in the East, made its progress always and naturally along the course of large rivers. Thus the western coast of Europe was first peopled by those wandering tribes, who found their way along the banks of the Elbe, the Rhine, and the Loire.

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TRIADS OF THE ISLE OF BRITAIN*.

VI. The three National Pillars of the Isle of Britain †. First, Hu Gadarn, [Hu the Mighty], who originally conducted the nation of the Cymry into the Isle of Britain. They came from the Summer-Country, which is called Deffrobani, (*that is, the place where Constantinople now stands*), and it was over the Hazy Sea ‡, [the German Ocean], that they came to the Isle of Britain, and to Llydaw, [Armorica], where they continued.

* Arch. of Wales, vol. ii. p. 57—9. Tr. 4 to 9, inclusive.

† The name in the original is Prydain throughout.

‡ This epithet is particularly descriptive of the German Ocean, the haziness of which is well known to mariners.

Second, Prydain, son of Aedd the Great, who first established government and royalty over the Isle of Britain. And before that time there was no justice, but what was done through favour; nor any law, save that of might. Third, Dyfnwal Moelmud, who reduced to a system the laws, customs, maxims, and privileges appertaining to a country and nation. And for these reasons were they called the three pillars of the nation of the Cymry.

[Hu the Mighty, or Hu Gadarn, is frequently mentioned in the Triads: where he is celebrated not merely for having been the planter of the first colony in this island, but for the introduction of several useful arts. He is likewise commemorated for "having made poetry the vehicle of memory and record *," which is here noticed with reference to what was said on this point in the last number of the CAMBRO-BRITON. It would exceed the present limits to enter into all the particulars relating to this remarkable character, as they may be collected from the Triads and the Bards. Another occasion will, no doubt, occur for doing justice to the subject. The words, above included in a parenthesis, with reference to Constantinople, do not belong to the original Triad. They are the addition of a commentator, as early, it is thought, as the 12th century, when, it is but reasonable to presume, that many documents, no longer extant, may have existed in support of the interpretation. However, it must be acknowleged, that the name of Deffrobani is now involved in much obscurity. The Summer-Country may without risk be conjectured to have meant Asia generally; and the late Rev. Peter Roberts has observed, that "there is a very high degree of "probability, that the word Deffrobani, or rather Deffrophani, "is accurate in reference to Constantinople as the district of "the Phani or Pæonians †." Some ingenious conjectures with respect to this name may also be seen in Mr. Davies's "Celtic Researches," p. 165. Taliesin, in his poem entitled "*Ymarwar Lludd Bychan* ‡," has the following lines, which may be regarded as a partial confirmation of the tradition recorded in this Triad.

"Llwyth lliaws, anuaws eu henwerys,
"Dy gorescynnan Prydain prif fan Ynys,
"Gwyr gwlad yr Asia a gwlad Gafis."

* Arch. of Wales, vol. ii. p. 71. Tr. 92.
† "Early History of the Cymry," p. 25.
‡ Arch. of Wales, vol. i. p. 76.

A numerous race, fierce they were called,
First colonized thee, Britain, chief of Isles,
Men of the country of Asia, and the country of Gafis.

Commentators have been unable to fix upon the precise situation of Gafis. The most plausible supposition is that of Mr. Peter Roberts, in the work above cited, who considers it to have meant the modern Kaffa, antiently Panticapes, which, written in the languages of the Cymry, would be Pant y Capes, the Low Country or Valley of the Kapes. Kaffa, the antient capital of Crim Tartary, is situate on the Black Sea, about 150 miles north-east of Constantinople, and corresponds with the course followed by the Cimmerii or Cymry in their emigrations from the East into Europe. Herodotus describes them (*Lib.* iv.) to have made an early settlement in Lesser Tartary.—Dyfnwal Moelmud, above mentioned, is supposed to have lived about 400 years before the Christian æra. According to the British Chronicles he was the son of Clydno, a Prince of the Cornish Britons. He is celebrated in three other Triads for the national service here recorded. When Hywel Dda embodied his famous code of laws in the 10th century, he made considerable use of the compilation, attributed to Dyfnwal.]

VII. The three Social Tribes of the Isle of Britain. The first was the nation of the Cymry, that came with Hu the Mighty into the isle of Britain, because he would not possess lands and dominion by fighting and pursuit, but through justice and in peace. The second was the tribe of the Lloegrwys [Loegrians], that came from the land of Gwasgwyn [Gascony], being descended from the primitive nation of the Cymry. The third were the Brython, who came from the land of Armorica, having their descent from the same stock with the Cymry. These were called the three Tribes of Peace, on account of their coming, with mutual consent, in peace and tranquillity: and these three tribes were descended from the original nation of the Cymry, and were of the same language and speech.

[It appears from this Triad, that there was a distinction between the Lloegrwys and Brython in their affinity to the Cymry. The former were, indeed, of the same family; but the latter partook of a more immediate descent with them, no doubt, through those, who went to Armorica when Hu and his followers came here *.—The Loegrians may have derived their name from at one time inhabiting the banks of the Loire, antiently the

* See the former Triad, p. 45.

Liger. And it is not improbable, that they were of the same stock as the inhabitants of antient Liguria, in the West of Italy *. The origin of these people has always been considered a matter of obscurity, some tracing them to the Gauls or Germans, and others to the Greeks. The name is quite in favour of the supposition just hazarded, which would, upon the authority of this Triad, give them a similar origin with the Cymry.—The Brython may have been so called from their warlike habits, which the term implies. Had the word been spelt Brithon, it might have had reference to the custom of painting the body, common, according to some writers, to the early inhabitants of this country. The name is supposed by some to have given birth to that of the island. An opportunity will hereafter present itself for discussing this point.—What portion of the country was occupied by these two colonies can not now be accurately ascertained; but it is thought, that the Loegrians settled in the more mountainous parts †, while the Brython proceeded in a south-eastern direction towards the neighbourhood of the first settlers.]

VIII. The three Refuge-seeking Tribes, that came into the Isle of Britain, and who came in peace and by the consent of the nation of the Cymry, without weapon or violence. The first was the people of Celyddon [Caledonia], in the North; the second was the Gwyddelian [Irish] tribe, who dwell in Alban [the Highlands of Scotland]; the third were the men of Galedin [*probably* Holland], who came in naked vessels to the Isle of Wight, when their country was drowned, and where they had land assigned to them by the nation of the Cymry. They had no privilege of claim in the Isle of Britain; but land and refuge were granted to them under restrictions: and it was stipulated, that they were not to possess the privilege of native Cymry until the end of the ninth generation.

[Celyddon, literally Coverts or Shades, was the antient name of that part of the island, which the Romans, with their general fidelity of interpretation, called Caledonia. The root of the word is Cêl, a shelter or retreat; whence too the Ceiltiad or Ceiltwys, in English Celts, had their denomination, as inhabiting woods and coverts; a fact noticed both by Cæsar ‡ and Tacitus §, with reference to the Britons and Caledonians, and descriptive also, perhaps, of the early colonists of all countries. Gwyddel, to this day the name for an Irishman, has likewise an analogous

* Liguria comprised that portion of the country, of which Genoa was the capital. † See Triad 9, *post*.

‡ Bell. Gall. Lib. v. c. 15. § Vita Agric. c. 26 et 33.

derivation, and implies an inhabitant of woods and wilds. The radical word is Gwŷdd, trees or shrubs.]

IX. The three Invading Tribes, that came into the Isle of Britain, and who never departed from it. The first were the Coraniaid [Coranians], who came from the country of Pwyl. Second, the Gwyddyl Ffichti [Irish Picts], who came to Alban by the sea of Llychlyn [Denmark]. Third, the Saeson [Saxons]. The Coranians are situated about the river Humber and the shore of the German Ocean; and the Irish Picts are in Alban, on the shore of the sea of Denmark. The Coranians and the Saxons united, and brought the Loegrians into confederacy with them by violence and conquest, and afterwards took the crown of the monarchy from the nation of the Cymry. And there remained none of the Loegrians, that did not become Saxons, except such as are found in Cernyw [Cornwall], and in the district * of Carnoban, in Deira and Bernicia. Thus the primitive nation of the Cymry, who preserved their country and language, lost the sovereignty of the Isle of Britain, through the treachery of the tribes seeking refuge, and the devastation of the three invading tribes.

[The Coraniaid, above mentioned, are probably the same with the Coritani. In another Triad † they are stated, by an antient annotator, to have come originally from Asia. They are also mentioned in two other Triads, in one of which they are said to have come to Britain in the time of Lludd, son of Beli, and brother of the celebrated Caswallon, or Cassivellaunus. The etymology of the name (if indeed it be originally Welsh) is not very clear, unless it can be deduced from Cawri, or Cewri, signifying antiently chieftains or heroes, and, by implication, warriors, or men of generous habits.—There is also an ambiguity respecting the term Pwyl. It has been thought to mean Holland; but, according to Mr. Edward Llwyd, it was the antient appellation of Poland.—Llychlyn, above translated Denmark, may mean generally the North, as the same word does in the poems of Ossian, as well as in our own bards. Literally it is the Lake of Pools; a pleonasm applicable enough to the Baltic.—Alban, now the general name for Scotland, is literally the Highland only, and was so used formerly.—Cernyw signifies, most probably, a projecting ridge or promontory: there is a point of land in Armorica which has a similar name.]

* There is no English term, by which the original word *cwmmwd* can be translated. The French *commune* has a similar meaning.—Ed.

† Arch. of Wales, vol. ii. p. 78.

X. The three Invading Tribes, that came into the Isle of Britain and departed from it. First, the Men of Llychlyn, after Urb Lluyddawg had taken the flower of the nation of the Cymry from this island, in number 61,000, men of war and cavalry, and the people of Llychlyn were driven across the sea to the country of Almaen [Germany] by the Cymry, at the end of the third age. Second, the hosts of Ganvel the Gwyddel, [Irishman], who came to Gwynedd, and were there 29 years, until they were driven into the sea by Caswallawn, the son of Beli, son of Mynogan. The third, were the Cæsarians, [Romans], who, through violence, continued in this island upwards of 400 years, until they went to the country of Rhuvain, [Rome], to repel the hostile concourse of the Black Invasion, and never returned to the Isle of Britain. And there remained, of those, only women, and young children under the age of nine years, who became a part of the Cymry.

[Urb Lluyddawg, or Urb with the Mighty Host, a Scandinavian chieftain, is recorded in another Triad as a leader of one of the "three emigrating hosts of Britain." The people, who thus accompanied him, are thought to have settled on the confines of Greece. Fuller particulars of this occurrence may be seen, in the account of Urb, in the Cambrian Biography. The Scandinavians, who came hither with this chief, fixed themselves on the eastern coast, from whence they were not dislodged till about a century afterwards.—The Irish invasion, here recorded, must have happened a short period before that of the Romans. It may be observed of the latter, that the circumstance commemorated with respect to the women and children, although not mentioned by the Roman historians, has every appearance of probability.]

XI. The three treacherous invasions of the isle of Britain.—First, the Red Gwyddelians of Ireland, who came into Alban; second, the Men of Denmark: and third, the Saxons. For they came into this island in peace and by the consent of the nation of the Cymry, under the protection of God and his truth, and under the protection of the country and nation. And they made an attack, through treachery and outrage, on the nation of the Cymry, taking from them what they could of the sovereign dominion of the Isle of Britain; and they became combined with each other in Lloegr and Alban, where they remain to this hour. This happened in the age of Gwrtheyrn.

[With the exception of the invasion of the Red Gwyddelians, or Irishmen, so called, probably, from the colour of their hair, the events, noticed in this Triad, are well known from other historical sources. The conduct of the Saxons, on the occasion here alluded to, has given their arrival in this country a sufficient title to be classed amongst the "treacherous invasions of Britain." Gwrtheyrn, or Vortigern, is commemorated in other Triads for a disgraceful union of treachery, intemperance, and other dissolute qualities. Yet he was a prince of ability, to which cause must perhaps be ascribed his re-election to the throne, after having been once deposed. He died about the close of the fifth century.]

TRIADS OF WISDOM*.

XI. The three indications of an honest man: silent lips, an eye without leering, and a countenance void of timidity; that is, the three united in one person.

XII. The three indications of a thief: an inquisitive tongue, a prying eye, and a timid avoiding countenance; that is, the three united in one person.

XIII. The three supports of wisdom: a self-reasoning heart, language to describe, and memory to retain.

XIV. Three occasions for observing what a person may be: in a thing unknown to him, at a time unknown to him, and in a place unknown to him.

XV. Three things which ought to be first noticed in a person: the tongue, habit, and motion; for they proceed from his nature and disposition.

XVI. Three things soon manifested in a person: discretion, love, and hate.

XVII. Three things difficult for a person to conceal in himself: joy, grief, and mischievous propensity.

XVIII. By three means shall a person be known: by his discourse, by his behaviour, and by the judgment of his neighbours concerning him.

XIX. Three things that cause loss of reason: the thwarting of genius, insufferable oppression, and repulsion of conscience.

XX. The three paths of wisdom: the path of exertion, the path of knowlege, and the path of conscience.

* Arch. of Wales, vol. iii. p. 207.

THE WISDOM OF CATWG.

THE SEVEN QUESTIONS PROPOSED BY CATWG THE WISE TO SEVEN WISE MEN * IN HIS COLLEGE AT LLANFEITHIN, WITH THEIR ANSWERS †.

I. What constitutes supreme goodness in a man? Equity: *Answered by* TALHAIARN THE BARD.

II. What shews transcendent wisdom in a man? To refrain from injuring another when he has the ability: *by* ST. TEILO.

III. What is the most headstrong vice in a man? Incontinence: *by* ARAWN, SON OF CYNFARCH.

IV. Who is the poorest man? He who has not resolution to take of his own: *by* TALIESIN, CHIEF OF BARDS.

V. Who is the richest man? He who coveteth nothing belonging to another: *by* GILDAS OF THE GOLDEN GROVE.

VI. What is the fairest quality in a man? Sincerity: *by* CYNAN, SON OF CLYDNO EIDDIN.

VII. What is the greatest folly in a man? The wish to injure another without having the power to effect it: *by* YSTYFFAN THE BARD OF TEILO.

WELSH MUSIC.—No. II.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—It is much easier to describe a picture or a poem than a musical composition. Very explicit illustrations may be given of a painting, and extracts may be quoted from a poem; but in music it requires either vocal or instrumental *tones* to give a proper idea of its good or bad qualities. Consequently, my endeavour to describe, in writing, the characteristic beauties of the Welsh Melodies, will fall far short of the specimens given on the harp or piano-forte.

* The persons, here called "wise men," were not merely scholars, but associates, most of whom had taken refuge in Catwg's College after the loss of their territory in the wars consequent on the incursions of the Saxons. A brief account of Catwg, who lived in the sixth century, was given in the Life of Taliesin, in the First Number. His Aphorisms occupy about a hundred pages in the Welsh Archaiology, and will be occasionally translated under the title above adopted. The Seven Answers, here given, will, no doubt, remind the classical reader of the apothegms of the Seven Sages of Greece: nor will they suffer in the comparison.—ED.

† Arch. of Wales, vol. iii. p. 38.

" To those, who are in possession of " A Selection of Welsh Melodies with English Words," it will be gratifying, perhaps, if I notice the airs, as they occur in that publication.

" *Of a noble Race was Shenkin*" is a bold, energetic composition, and is one of those characteristic tunes which even a person, totally unacquainted with music, cannot hear without being forcibly struck with it. The harpers in Wales generally play it in E *minor*, which is too high for ordinary voices. Mr. E. Jones, in his excellent collection of Welsh Airs, has given it in C *minor*, which is certainly better.

It will not, I trust, be considered an improper digression, if I endeavour to explain what is meant by a *minor key*, particularly as I shall be under the necessity of mentioning it often, in the course of my correspondence. Of course I do not address those, who are adepts in the science of music.

In *minor* keys, the *third* above the tonic, or key note, is *flat; i. e.* only three semitones higher.—In *major* keys, the third above the key note is *sharp*, or *four* semitones higher. Let us suppose E to be the key note; if the key be *minor*, the G (a third above) will not be sharp, as it necessarily must be, if the key be *major*. Some of the most beautiful of the Welsh, Scotch, and Irish airs are in *minor* keys. There is something soothing and pleasing in the *minor* mode. As a proof of its effects on the human heart, I have only to mention, that, let a person be in trouble, or labouring under severe distress of mind, if he seek consolation in singing divine songs, (which is frequently the case) he will invariably choose those in *minor* keys. Kent's beautiful anthem of " *Hear my prayer, O Lord,*" is in E *minor*.

To my countrymen, who are unacquainted with the science of music, it may be necessary to say, that " *Morfa Rhuddlan,*" and " *Dafydd y Garreg Wen* *," are in *minor* keys, and I appeal to their own feelings, whether, when they hear these plaintive melodies well performed, they do not experience a most pleasing, soothing sensation, and whether a tearful eye will not often bespeak a heart rapt in ecstacy †?

* Although these airs, as well as the celebrated one previously noticed, commence and finish in the *minor* mode,—the melodies modulate into the relative *major*, in the second parts, which heightens the effect considerably. —J. P.

† It may here be noticed, that Dr. Crotch, in his excellent Lectures on Music, always eulogizes the antient British airs, and performs many of them in a masterly manner.—J. P.

The *bass* of the air, under my present consideration, is very grand and striking; and, when performed, either in an orchestra, or on the harp, or piano-forte, must afford great delight. It is not so easy to execute it on the Welsh, as it is on the pedal, harp. The Welsh harp having three rows of strings, (the middle one being the semitones,) the performer is obliged to put his finger between two of the outer strings, when a casual sharp or flat occurs*; whereas on the pedal harp the foot accomplishes it. By pressing a pedal the note required becomes half a tone higher, and by unfixing, it is rendered a semitone lower. This is evidently an improvement; but still the Welsh harp, exclusively of its venerable and unadorned appearance, has many advantages, particularly in passages which run in unison; and these occur continually in variations on the different airs.

I shall be able, I hope, to notice several of the Melodies in my next; also to specify to which of them the beautiful *Pennillion*, which may appear, from time to time, in the CAMBRO-BRITON, are sung.

I shall conclude this article with the words of the late Rev. G. H. Glasse.—"Whenever," said he, in a conversation I had with him on the beauties of the Welsh airs, "I hear that masterly composition, '*Of a noble Race was Shenkin*,' my soul takes a flight amid the rocky wilds of Cambria, where,

"With lays of romantic story
The halls of our Sires resounded;
At the call of love or glory,
O'er their native hills they bounded.

"Released from martial duty,
They return'd to their peaceful pleasures;
And then, at the feet of beauty,
They woo'd in melting measures:
To the wand'ring poor,
Wide ope'd their door,
And freely dispersed their treasures."

Sept. 6, 1819. JOHN PARRY.

* The Harp has been always esteemed the principal musical instrument among the Welsh. Antiently it was strung with hair, which continued in use until the commencement of the fifteenth century. Until that period also it had only a single row of strings; but the performer was able to produce a flat or sharp by a peculiar management of the finger and thumb, an artifice, it is believed, no longer known.—ED.

ORIGINAL LETTERS.

LETTER III.

Mr. Edward Llwyd *to the Rev. Dr.* Mill *, Principal of Edmund Hall, Oxford; *dated* Swansey, Sept. 14, 1696.

Rev. Sir,—I have here presumed to trouble you with a copy of an inscription †, which, amongst several others, I met with this summer in North Wales. The monument, whence I took it, was a stately pillar of very hard stone, of the same kind with our common mill-stones. 'Twas of a cylinder form, above 12 foot in height, seaven in circumference at the basis, where it was thickest, and about six near the top, where smallest. The pedestal is a large stone, five foot square and 15 inches thick; in the midst whereof there's a round hole, wherein the monument was placed. Within a foot of the top 'tis encompassed with a round band or girth, resembling a cord, from whence 'tis square to the top, and each square adorned with a ring, reaching from this band to the top and meeting at the corners. It was erected on a small mount, which seems to have been cast up for that purpose; but in the late civil warres (or sooner) 'twas thrown down and broke in several pieces, whence the inscription is so imperfect.

The reason I trouble you with it is, because I remember amongst Usher's Letters one from Dr. Langbain to him, wherein he writes to this purpose.—"I have received both the inscrip-"tions, and shall send you my thoughts of that at Vale Crucis; "but for the other I give it over for desperate." Now this I send you is the inscription at Vale Crucis; and I doubt not, but the vale received its name from this very stone, tho' 'twas never intended for a crosse. The copy Dr. Langbain received was perhaps taken before the stone was broke, and you may possibly meet with it among his papers and letters, if you know where

* Dr. John Mill was born at Shap, in Westmoreland, in 1645, and became Principal of Edmund Hall, in 1685. He died in 1707. He is celebrated for an Edition of the New Testament, containing about thirty thousand various readings, which, after a labour of thirty years, was published about a fortnight before his death.—Ed.

† This inscription, which, from its imperfect state, it would be of very little use to transcribe here, Mr. Llwyd entitles "An Inscription at Maes "y Grôes, in the parish of Lhandysilio, in Denbighshire, transcribed "anno. 1696."—Ed.

they are lodged; or direct me to search for it when I come to Oxford, which will be a month hence at farthest.

The inscription would be legible enough, were it entire. It begins—" Concenn filius Catelli, Cattel filius Brochmali, Broch-" mal filius Eliseg, Eliseg filius Guoillauc. Concenn, itaque pro-" nepos Eliseg, edificavit hunc lapidem proavo suo Eliseg, &c." 'Tis remarkable, that, adjoyning to the monument, there's a township called *Eglwysig*, which name is corrupted doubtless from this *Eliseg*, tho' our greatest critics interpret it *Terra Ecclesiastica*. Thus in Caermardhinshire we find this epitaph,

Servator fidei, patriæque semper amator,
Hic Paulinus jacet cultor pientissimus æqui.

The place, where the stone lies, is called *Pant y polion*, i. e. the Vale of Stakes, corruptly for *Pant Powlin*, Planities Paulini. I find other places denominated from persons buryed at or near them: whence I gather *they* were antiently men of great note, who had inscriptions on tombs, be they never so rude and homely. But I trouble you too much with trifles; so shall adde no more but that I am,

Worthy Sir, your most obliged and humble servant,

EDW. LHWYD.

LETTER IV.

The SAME *to the Rev.* JOHN MORTON, *dated* OXFORD, Nov. 22, 1703.

DEAR SIR,—I received your kind letter, and have altogether the same reason to make an apology for my neglecting to write. I have nothing to plead for it, but that I have been busy about the first tome of my Archæologia, which is at last got into the presse, as you'll find by the inclosed. I print about 200 above the number, that have hitherto subscribed. So, if any friend of yours should be curious in antiquities of this kind, it's not too late yet to subscribe; tho', the subject being so foreign, I am sensible few, if any, can be expected.

As to your queries I have little to say. *Tripontium* might have been as well Latin as British: and, if the latter, rather as you say from *Tre'r bont* than *Tair pont*, except the nature of the place favours this latter, by its having a confluence of two or three brooks, which might render three bridges usefull. But it seems the place is in doubt.

The Romans generally took the names of places they found in the countreys they conquered, giving them onely a Latin termination. For in Wales they called *Conwy*, *Kevny* and *Wysc*, which are mere British words, *Conovium*, *Gobannium* and *Vidum*, &c. Yet sometimes they may be allowed to give names themselves; but of this I have hitherto discovered very few instances. As for the Saxon names, many of them were also half British with Saxon terminations, some of them translations of the British and a great many their own. I should derive *Triago* from *Tre Iago*, i. e. Jamesbury or Jameston. Both *tre* and *town* were antiently but single houses, or, at best, but a kind of fort or rock of defence.

Ardberry may be partly British and partly Saxon, viz. *Ard*, Brit. *Altus* and *Berry*, Sax. *Tumulus*.

The 4th I can say nothing to. When you write next to Mr. Baxter *, you may put it in.

I was just going to tell you, I had not heard from Mr. Ray † for some years. But, just as I was setting pen to paper, I received a letter from him, wherein he tells me he is preparing his three Physico-Theological Discourses for the presse. I have but just time to beg your pardon for my scribble, which comes from,

Worthy Sir, your affectionate friend and humble servant,

EDW. LHWYD.

THE MADOGWYS.

REPLY TO DR. JONES.

AN enquiry of peculiar interest to the natives of Wales has recently undergone much public discussion. The title, prefixed to these remarks, will, at once, point out the object of this allusion, and must be considered as a more appropriate appellation

* The author of two lexicographical Treatises on Roman and British Antiquities. He also published editions of Anacreon and Horace. Mr. Baxter was a native of Shropshire, and died in 1723, in his 73d year.—ED.

† A celebrated English naturalist, and especially distinguished for his knowlege of botany, on which subject he has left many valuable treatises. He was also the author of several other works of repute, among which the one alluded to in this letter deserves a particular notice. He was born near Braintree, in Essex, in 1628, and died there in 1704.—ED.

for the descendants of Madog, presumed to exist at this day in America, than the indefinite term of Welsh Indians, generally employed. In an investigation of so uncommon a nature it can not be disguised, that the first impressions of every rational mind, uninformed by any substantial evidence, must be in opposition to that view of the question, which, after a long and dispassionate consideration, it has been resolved to espouse in this work. But, however the scepticism of ignorance may be excused, as it certainly must be in all extraordinary cases, which admit of positive testimony, no palliation can be offered for an obstinate incredulity, when opposed to the voice of history, and an accumulation of evidence almost without a parallel.

The remark, now made, owes its origin to a strange and intemperate letter, which appears on this subject in the last number of the Monthly Magazine. It bears the signature of "John Jones," and is entitled "Dr. Jones's Refutation of Fables about the Migration of Madog." Presuming from the writer's name and dignity, that he may be a Welshman and a person of education, it becomes necessary, but for no other reason, to say a few words in reply to his very unceremonious attack, previously to the commencement of this enquiry in any more formal manner. The conviction, which his vague objections and dogmatical affirmations would never, of themselves, produce in any one, may possibly be conceded by his admirers to his personal importance, and to a confidence in talents, which, in the letter before us, he has delicately refrained from exposing to more vulgar observation. An answer, not demanded by reasoning and argument, may therefore be due to the weight of a name. Or, at all events, it may be proper to discharge the duty of a pioneer, by removing the rubbish, that might otherwise impede our progress in this interesting investigation.

It does not belong to the design of the CAMBRO-BRITON, nor would it perhaps be becoming the character it aims to establish, to descend to a refutation of the calumny *, with which Dr. Jones has thought fit to preface his remarkable composition. The task must be left, if at all, to the parties so unjustly and so ungenerously assailed, if indeed even they can overcome their

* The writer of these remarks feels himself justified, after several minute enquiries, in applying this term to the charge, made by Dr. Jones against certain individuals, of obtaining "considerable sums of money" under the "pretence" of going in quest of the Madogwys.

contempt for the grossness of the aspersion. But, to come to the more immediate concern of these observations, is the learned writer really in earnest, when he considers the "tradition of "Madog's emigration to a distant country" to be "unfounded," and credited only by the "uncultivated natives of North "Wales," and by "certain illiterate Methodist and other "preachers?" Has he never heard, that two individuals, perhaps the most conversant, of the present day, with the literature and history of Wales, believe in the authenticity of the fact? If he has not, the Gentleman's Magazine for 1791 will present him with the names of Mr. William Owen and Mr. Edward Williams united in a defence of the presumed existence of the Madogwys. Other individuals, neither "uncultivated" nor "illiterate," have since espoused the same cause. The foundation, therefore, on which Dr. Jones rested this assertion, seems to have been of the same description with that, on which he grounded the accusation, already the object of animadversion. An attack, thus commencing with misrepresentation, can hardly be expected to terminate in conviction.

Yet, we find the writer himself was far from thinking thus meanly of his enterprise. For, in reference to this "unfounded "tradition," he observes, with a kind of oracular gravity, "I "consider it to be my duty to prove from the Bardic and Histo-"rical remains of Wales, that there is no pretence whatever "for the alleged existence of a colony of Madogion, *Mad dogs*, "or Welsh Indians." Passing over the elegant wit at the close of this passage, it may be noticed as a singular feature of this very singular letter, that the writer relies upon some of those same authorities, which have hitherto been adduced in support of the question, for proving its chimerical character. The establishment of a negative, at all times a task of some little difficulty, must be particularly so, when the means adopted are those, which favour the reverse of the proposition. And such is the absurdity of the attempt in this instance, that one would almost imagine, the learned Doctor had borrowed his logical principles from the musty pages of some German metaphysician. But, without waiting to discuss this point, let us proceed to his redoubtable proofs. And these are—passages from Cynddelw, Llywarch ab Llewelyn, Gwalchmai and Maredudd ab Rhys among the Bards, and one from Caradog only amongst the Historians.

With respect to his bardic quotations, none of them have ever been employed to prove any thing beyond the simple fact, that Madog left Wales by sea during the dissensions consequent on his father's death; and on this point three here cited are explicit, while the fourth has no reference to the question. As for the inference to be drawn from Cynddelw's lines, that Madog was lost at sea, nothing could be more natural than that such an opinion should have prevailed, after his long absence. And what infatuation could induce Dr. Jones to admit this opinion (for it is nothing more) as conclusive evidence on the subject? The Bards, it is true, make no mention of any "Western Continent,"—it would have been truly marvellous if they had —but Llywarch ab Llewelyn, in a passage, which our objector did not find it convenient to quote, expressly mentions, that Madog had left his country "on the bosom of the great sea in "his search of a possession easy to be defended, and separated "from all for the sake of a dwelling-place." And it should not be forgotten, that Llywarch was a cotemporary Bard, and might even have heard Madog himself describe the territory, discovered by him in his first voyage, and to which the poet seems to allude in the lines here translated.

Our letter-writer afterwards attempts to be facetious at the expence of those, who give credit to the account of Caradog, because that author is supposed to have died about fifteen years before Madog's departure. But, why did Dr. Jones conceal, what he must surely have known, that the account, to which he alludes, is given by Humphrey Llwyd and Dr. Powell, in their continuation of Caradog's history, on the authority of Gutyn Owain? It is true, that Humphrey Llwyd supposes, as asserted in the letter under consideration, that the Madogwys might have intermixed with the native inhabitants of America, and have become at length undistinguishable from them. But by what logic will the writer shew this to be any proof of an "unfounded tradition?" The historian's opinion might have been, indeed, without a foundation; and what has subsequently transpired seems to have determined this point. But it is any thing rather than a proof of an "unfounded tradition," with relation to the departure of Madog. Nor can it even be received as "positive "testimony against the existence of the Welsh Indians."

If our objector has been unfortunate in the authorities he has adduced, he has certainly not been remarkably candid in those

he has omitted. Allusion has already been made to this want of fairness with respect to the lines of Llywarch, on every account the most important of the Bardic testimonies *; while Gutyn Owain and Iefan Brechfa †, two writers who make express mention of the subject, are not once noticed. Sir Thomas Herbert ‡ too, who adopted a decided opinion in favour of the Madogwys, is passed in silence; although, by having had access to the famous Rhaglan Collection of MSS., burnt in the time of Cromwell, that writer may have formed his conclusions from documents no longer known. And it may be conjectured, without much hazard, that he was not, in other respects, either "uncultivated" or "illiterate." The authority of the Welsh Triad, which reckons Madog's emigration among the "three disappearances by sea from the Isle of Britain," and even describes the manner of his departure, is also treated with the same bold contempt.

Thus much for the "Bardic and Historical remains," by the aid of which Dr. Jones has so modestly expressed his "intention to set this tradition at rest §." What he has quoted, if they determine any thing, prove, that Madog had disappeared by sea: what he has kindly left to be cited by others extend to the circumstances, and even to the object, of his voluntary exile. These, united with the facts, which have transpired during the last sixty years, respecting the settlement of a strange nation on the higher branches of the Missouri, differing essentially in their habits and manners from the adjacent tribes, and even speaking the Welsh

* Another singular reference to this event, in the Poems of Llywarch, is likewise omitted. It occurs in his Ode entitled "An Invocation to the Ordeal of Hot Iron," in which he exculpates himself from a participation in the murder of Madog, whose disappearance and long absence may naturally have given birth to such a suspicion.—See Arch. of Wales, vol. i. p. 289.

† These two persons were, at once, bards and historians, and lived about the close of the 14th century. The passages of their works, here adverted to, must have been written some years before the discovery of America by Columbus; a circumstance material to be considered in this enquiry.

‡ Sir Thomas Herbert was one of the Pembroke family, and wrote about 1635.

§ The objections in Dr. Jones's letter, with respect to the population of North Wales and Madog's "wicker boats," will, perhaps, be abandoned, upon a more intimate acquaintance with the history of our country. At all events, in their present shape, as mere assertions, they do not require a refutation. Nor can they, in any shape, be opposed to positive testimony.

language, can leave little room for scepticism, except to such as make scepticism a profession. Yet, all this testimony, derived from a hundred various sources, and uniting in one focus, is thrown by our candid objector unceremoniously into the shade.

So strong, however, is the concatenation of evidence thus produced, as to be considered irresistible by many persons fully capable of estimating its value. It has not only served as the torch of truth, but likewise as the touchstone of fable and imposition. And it answered this useful purpose at no very distant period, in detecting an idle fabrication, which appeared in an evening paper under the signature of "Owen Williams." The positive tone of that letter, and the high colouring of its narrative, so inconsistent with all preceding accounts, excited at once a suspicion as to its genuineness, which a subsequent investigation fully confirmed. When Dr. Jones condescends to make another attack on this "unfounded tradition," he will perhaps favour the world with his opinion of Mr. Owen Williams's "unfounded" report. And in the mean time it may be a satisfaction to him to learn, that the forgery has been traced to its author.

***

BIOGRAPHICAL MEMOIRS.

REV. PETER ROBERTS*.

Mr. Roberts was born in the parish of Rhiwabon, in the county of Denbigh, about the year 1760. His father, John Roberts, was the younger son of a freeholder in that parish, and descended from a family which had, for many generations, occupied their small domain, called Tai'n-y-nant, without any material change in their circumstances. He was himself by trade a clock-maker, and established himself in that business, first, at his native village Rhiwabon, but afterwards removed to Wrexham. At this latter place, when a rival tradesman, with a view of depreciating his rustic opponent, pompously announced himself to the public, in large characters, as a "clock-maker from *Lon-*

* The Editor wishes he were at liberty to publish the name of the gentleman, to whom he is indebted for this interesting Memoir. But some of the readers of the Cambro-Briton will, no doubt, recognize in it the production, which so deservedly obtained the applause of the Cambrian Society at Caermarthen.—Ed.

don," Roberts ingeniously turned him into ridicule, by exhibiting a similar board over his own shop-door, and describing himself as "clock-maker from *Rhiwabon.*" He was an honest and respectable man; but, though he enjoyed the means, he inconsiderately neglected the opportunity, of establishing his family in a state of comfortable competency. His wife was nearly allied to the antient family of the Middletons of Chirk Castle.

Their son and only child, Peter Roberts, was sent, at a very early age, to the Grammar School at Wrexham, which was then in great repute, under the care of the Rev. Mr. Davies, afterwards rector of Llanarmon-dyffryn-Ceiriog. His early proficiency was very conspicuous, and gave, even at that time, no obscure indication of his subsequent celebrity. He employed his leisure hours upon various mechanical curiosities, for which he displayed a remarkable genius. Of music he continued, at all times, to be an enthusiastic admirer, and he was enabled, at a very early age, to enjoy his favourite amusement, by playing upon a dulcimer of his own construction. He also attempted to make a telescope. At this period his mind was in a remarkable degree tinctured with superstition. Having remained at Wrexham until the age of fifteen or sixteen, he removed to the Grammar School at St. Asaph, as is generally understood, in the double character of pupil and assistant. The school at St. Asaph was then in a very flourishing state, under the superintendence of the Rev. Peter Williams, afterwards vicar of Bettws Abergeley, and, besides a great number of pupils from the neighbouring counties, could boast of several scholars from the sister kingdom of Ireland. To some of the latter Mr. Roberts was, naturally enough from his situation in the school, engaged as a private tutor; and a circumstance happened at this time which gave a more permanent character to the connection between him and his young pupils.

Dr. Usher, then a Fellow of Trinity College, Dublin, and afterwards Professor of Astronomy in that University, came over at this period to North Wales, and resided there for several months. By some accident now unknown, or perhaps by direct information from the Irish Scholars, he became acquainted with Peter Roberts, and, as he highly appreciated his character and talents, strongly encouraged him to transfer his studies under his auspicies to the University of Dublin. With this proposal, which, in his financial difficulties, probably presented the only chance of an University education, and obviously opened a wide field to

his literary ambition, our young student readily complied, and, entering as a Sizar in that celebrated seat of learning, very soon attracted the notice, and secured the permanent esteem, of his superiors in the College. A few months before his decease he expressed most strongly to one of his friends a deep sense of gratitude for the kindness, which he had experienced from the Senior Fellows in his youth. It is understood, that his old pupils from St. Asaph, as they successively entered the University, availed themselves of his private tuition. Astronomy and the Oriental Languages were at this time his favourite studies, and such was his proficiency in the former, that his patron, Usher, contemplated him as well qualified to succeed himself in the Professorship. Mr. Roberts himself had also considered the Astronomical Chair as the great object of his ambition; but a different arrangement took place when the vacancy actually happened, and the office was bestowed upon another person, who, with whatever feelings we may reflect upon the disappointment of our learned countryman, must be universally admitted to be well deserving of this high honour. It is believed, that this disappointment, the first of a serious nature which he had ever experienced, was very painful to Mr. Roberts.

About the commencement of the French Revolution he travelled in the south-west of France for the benefit of his health, and remained for some time at the waters of Barreges, near the Pyrennées. Of this tour he left among his papers a manuscript journal, which however is not sufficiently interesting, nor indeed does it appear to have been ever intended, for publication. Returning to Ireland, he was employed as private tutor in several families. He was afterwards engaged to superintend the education of the present Lord Lanesborough and his cousin, now Colonel Latouche, of the ——— Militia. These he eventually accompanied to Eton, where his character became more generally known, and he had an opportunity of acquiring many valuable friends, among whom he used particularly to enumerate Bishop Douglas, Mr. Bryant, and Dr. Heath. By these and other friends he was encouraged to publish his "*Harmony of the Epistles*," the preparation of which had occupied many years of his life; and, through their interference and recommendation, the University of Cambridge printed the work at their own expence. The high character of this publication, the most laborious and valuable of all his works, fully justifies the liberal patronage of the University, and will, unquestionably,

transmit the author's name, as an eminent scholar and divine, to future ages. When the education of his pupils was completed he retired to his native country, subsisting upon two annuities, which he received from his former pupils Lords Lanesborough and Bolton. His time was now at his own disposal, and this was, perhaps, the first uninterrupted possession of it, which he had ever enjoyed. The illustration of his native language, and of the antient history of the Cymry, became now his favourite pursuits, and he certainly brought to the discussion of these subjects such powers of mind, united with such multifarious and general knowlege, as few Welshmen have evinced since the time of the celebrated Edward Llwyd. His eminent character for general literature excited an additional interest for the subjects, of which he treated, and awakened in many instances the curiosity of those, who would have turned with disgust from the works of humbler authors, and had esteemed the investigation of the Welsh history and language as useless as it was certainly then deemed unfashionable. To the effect of his example and labours may undoubtedly be traced much of that better taste, which now prevails in the Principality, and which we may reasonably hope to see far more widely disseminated under the auspices of the Cambrian Society.

Hitherto, however, though he had written much and ably upon professional subjects, none of the dignities or emoluments of his profession had fallen to his share. Of Bishop Douglas's favourable intentions towards him there can be no doubt; but the death of the Bishop put an end to all expectations of preferment from that quarter. Bishop Horseley also, in common with others, entertained a very high opinion of his character, and in answer to a question hesitatingly put, whether he knew *a* Mr. Peter Roberts, quickly replied, "To be sure I do, there is but "one Peter Roberts in the world." But his first preferment was derived from Bishop Cleaver, who presented him with the living of Llanarmon,—a living certainly of little value, but which he had strongly solicited, and perhaps more highly valued, because it was the preferment of his old master and friend Mr. Davies. The cold and retired situation of this place rendered it very unsuitable to his numerous bodily infirmities, and to the nervous sensibility of his mind, for which the enlivening intercourse of friendly society was now become indispensible. He therefore spent only a few of the summer months at his living, but continued to make his regular home in the town of Oswestry,

where he was generally respected for his literary talents and private worth. About four or five years ago Lord Crewe gave him the living of Madeley, in Shropshire, and at a later period that distinguished patron of learning, Bishop Burgess, offered him preferment, which was respectfully declined, within the diocese of St. David's. In December last his income received a most important addition, and was probably rendered amply commensurate with all his wants, by the living of Halkyn, which Bishop Luxmore gave him in exchange for Llanarmon. He removed to his new preferment in the following February, and, being unable to procure a curate immediately, entered upon what was a new employment to him, the active duties of a parish priest. So little had he been accustomed to parochial duty, that his ministerial labours in the course of a few months at Halkyn, exceeded, by his own account, those of his whole preceding life. In the pulpit he certainly did not excel; but this will not appear surprising, if we reflect upon his physical infirmities at this time, and that until this late period of his life he had never preached any but a few occasional sermons. But his affability, the native benevolence of his heart, and charitable attentions to the poor, rendered him a great favourite with his parishioners.

His labours were now approaching fast to their termination, and, we trust, also to their reward. He had been accustomed for many years to complain of his low spirits, his head-achs, and other infirmities; and his friends had in vain recommended to him more frequent exercise in the open air, as the best medicine for his bodily and mental ailments. The exertions, which the personal discharge of his duties at Halkyn called forth, seemed to have a favourable effect upon his health, and he represented himself as more than usually exempt from infirmity in the latter end of the spring. On Ascension-Day he read the service of the Church without any particular inconvenience, and, having returned home, was soon after called to the door by a pauper who solicited his charity. He was in the act of administering relief when he was stretched helpless by an apoplectic attack, and, though he lingered until the following morning, he continued speechless and apparently insensible until he expired. On his table were found several letters, one of which, directed to his patron the Bishop of St. Asaph, was intended to express to him the happiness he enjoyed in his new situation. So uncertain is the tenure of human happiness in our present state.

In private life he was in the highest degree amiable. As a

companion he was distinguished by a playful cheerfulness of manner, an inexhaustible fund of anecdote, and a happy facility of communicating information to others. As a neighbour he was remarkably kind, friendly, and charitable. His whole conduct was stamped by the most unshaken probity, which was rendered yet more interesting by a certain guileless simplicity peculiar to himself. His erudition was unquestionable, and, without any disparagement to living merit, he may be safely pronounced a more general and profound scholar than any Welshman of the present day. He was particularly skilled in Hebrew and Rabbinical learning. His "Letters to Volney" are supposed to exhibit in the most advantageous light the vigour of his reasoning powers as well as his philological and scientific acquirements. As an antiquary, it must be admitted, that, in endeavouring to establish a favourite hypothesis, he was sometimes precipitate and fanciful, and that his judgment upon such occasions can not be implicitly depended upon. Even his best friends must concede, that his "History of the Antient Britons," and his "British Kings" display many proofs of inconclusive reasoning, and credulous weakness. But these are only partial blemishes; and his singular learning, and the devotion of his great talents to the literature and history of Cambria, will always command the esteem, and, it may be confidently added, excite the emulation of his countrymen.

The following will probably be found a correct List of his Publications. He frequently spoke of his intention to publish a Hebrew Lexicon *, and some other works; but none of these were in a state of any forwardness. And it has been ascertained, that, with the exception of a translation of the Law Triads, which he perhaps designed to produce at Carmarthen, he has left behind him no manuscript in a state of sufficient preparation to be committed to the press. His works are these:

Christianity Vindicated, in a Series of Letters to Mr. Volney—Harmony of the Epistles—An Essay on the Origin of the Constellations—Art of Universal Correspondence—A Sketch of the Early History of the Cymry, or Antient Britons—Review of the Policy and peculiar Doctrines of the Modern Church of Rome—Manual of Prophecy—Collectanea Cambrica—Letter to Dr. Milner on the supposed Miracle at St. Winifred's Well—and the Cambrian Popular Antiquities.

* A specimen of this work, it is believed, was submitted, with a view to publication, to the University of Oxford, where its merits were highly appreciated.—Ed.

AWEN CYMRU.

A'th rodd yw athrwydd Awen.——Edm. Prys.

PENNILLION.

VIII.

Mwyn yw llûn, a main ei llais,
Y delyn farnais newydd;
Haeddai glôd am fod yn fwyn,
Hi ydyw llwyn llawenydd:
Fe ddaw 'r adar yn y man,
I diwnio dan ei 'denydd.

IX.

Tros y môr y mae fy nghalon;
Tros y môr y mae fy 'chneidion:
Tros y môr y mae f'anwylyd,
Sŷ 'n fy meddwl i bôb munyd.

X.

Croeso 'r gwanwyn, tawel cynnar;
Croeso 'r gôg a 'i llawen llafar:
Croeso 'r tês i rodio 'r gweinydd,
A gair llonn, ag awr llawenydd.

XI.

Hawdd yw d'wedyd d'accw 'r Wyddfa,
Nid eir drosti ond yn ara';
Hawdd i 'r iâch, a fo 'n ddiddolur,
Beri 'r claf gymmeryd cyssur.

XII.

Dôd dy law, ond wyd yn coelio,
Dan fy mron, a gwilia 'mrifo;
Ti gei glywed, os gwrandewi,
Swn y galon fâch yn torri.

XIII.

A mi 'n rhodio 'monwent eglwys,
Lle 'r oedd amryw gyrff yn gorffwys,
Trawn fy nhroed wrth fèdd fy 'nwylyd,
Clywn fy nghalon yn dymchwelyd.

XIV.

Gwynt ar fôr a haul ar fynydd,
Cerrig llwydion yn lle coedydd,

A gŵylanod yn lle dynion,
Och! Duw pa fodd na thorrai 'nghalon!

XV.

Ow! fy nghalon, torr, os torri,
Paham yr wyd yn dyfal boeni;
Ac yn darfod bôb 'n ychydig,
Fal iâ glâs ar lechwedd llithrig!

XVI.

Mae llawer afal ar frig pren,
A melyn donnen iddo;
Ni thâl y mwydion dan ei groen
Mo 'r cym'ryd poen i ddringo.
Hwnw fydd, cyn diwedd ha',
Debycca a siwra o suro.

[Want of room made it impracticable, in the first Number, to give any fuller account of the origin and nature of the PENNILLION than what might be collected from the glance, which was made at them in the "Introductory Address." A brief notice of the subject here may, therefore, be necessary, or, at least, not inappropriate.——The word PENNILL is interpreted by Mr. Pughe, in his Dictionary, to mean generally "a prime division or part," and, applied to poetry, "a stanza, strophe or epigram." Hence PENNILLION are properly Epigrammatic Stanzas, and owe their birth to the purest ages of the Bardic Institution, one of whose main objects it was, as before observed, to encourage the exercise of memory, as well by the recital of historical traditions, as by the retention of moral lessons. Whilst the Triad embodied the more important features of historical and institutional lore, the feats of war and the precepts of wisdom and morality were, principally, reserved for the PENNILLION. And to these, no doubt, Cæsar alludes (*Bell. Gall. Lib.* vi. *c.* 13), in speaking of the number of verses learnt by those, who became pupils under the Druidical system; and, when he adds, that the student was, in some cases, thus occupied for twenty years, it may supply us with a notion of the extent, to which this practice was carried. It is not meant to insinuate, that any of these antient effusions have come down to our day; but, if they had experienced the same attention as the Triads, we might have been able to boast now of some of the very strains recited in the days of Cæsar. However, many of those, now known to us, have been transmitted from time immemorial, and owe their preservation mainly to the delicate beauties, in which they abound.——The PENNILLION may be shortly characterised as uniting the simple, the moral, and the pathetic, with a degree of expressiveness, perhaps unequalled in the epigrammatic productions of other languages. Indeed, they generally assume a loftier tone than that of an epigram, according to the common acceptation of the word, and combine with the terseness of that species of composition all the unassuming charms, which belong to a spontaneous flow of the tenderest and best emotions of the heart and the head. To such qualities as these it is not, perhaps, possible for any translator to do full justice; and the author of the following versions is too conscious of his failure, to invite a comparison between them and the originals.——It may be interesting to add, that there

are persons in Wales, even now, who can recite from memory some hundreds of these stanzas, and can thus accompany the harp, as they frequently do, through all the transitions and varieties of its tunes, with a wonderful accuracy *. It is through this practice that so many of these exquisite effusions have outlived, for centuries, the destructive power of Time. Some curious particulars on this subject may be seen in Mr. E. Jones's "Relics of the Bards," p. 60 et seq.] ***

ENGLISH POETRY.

TRANSLATIONS OF THE PENNILLION.

VIII.

How fair in form, in sound how sweet
The harp I late was slighting;
It seems a vocal grove, so meet
The charms 'tis thus uniting:
And soon the very birds will greet
Its boughs, with song delighting †.

IX.

O'er the seas hath flown my heart,
O'er the seas my sighs depart;
And o'er the seas must she be sought,
Who lives yet always in my thought.

X.

Welcome spring's all genial power,
Welcome too the cuckoo's ‡ song:
Welcome *then* the jocund hour,
As friends in converse stroll along.

XI.

To point to Snowdon's peak sublime
Is easy,—but not so to climb:

* The custom here noticed was at one time very general: but Sectarianism, in its gloomy progress, has even encroached on the territory of the Muses. And the periodical meetings, which were once held for the purpose of singing with the harp, have been discontinued, as inconsistent with the pious notions of the Dissenters.—Ed.

† A trivial variation from the original will be perceptible to the Welsh reader in this translation, and especially in the last couplet. Yet it is hoped, the sense is preserved in a manner more suitable with English ideas, and the character of the language.—Ed.

‡ The Cuckoo appears to have been in great favour with the Bards, and especially the more antient. Llywarch Hên has a pretty long poem addressed to the "Cuckoo of the Vale of Cuawg."—Ed.

Alike for him, who knows no pain,
To bid the sick man smile again.

XII.

Place on my breast, if still you doubt,
Your hand, but no rough pressure making,
And, if you listen, you'll find out,
How throbs a little heart when breaking.

XIII.

As late I roam'd in silent gloom,
By all the church-yard's dead surrounded,
By chance I struck my dear-one's tomb,
And, oh, my heart sunk all confounded.

XIV.

Fierce storms at sea, the sun far-flying,
Brown rocks o'er woodless deserts lying,
And screaming gulls where men should be,
Heaven! what disheartening misery.

XV.

Then break, my heart, if thou must break;
Why thus the pang so ling'ring make,
By little and by little going,
As thawing ice down mountains flowing?

XVI.

Many an apple will you find
In hue and bloom so cheating,
That, search what grows beneath its rind,
It is not worth your eating.
Ere closes summer's sultry hour,
This fruit will be the first to sour.

***

WALES.

CAMBRIAN SOCIETY.—At this season of peril, when the signal of revolution is sounded over the land, and sedition and infidelity, treason and atheism stalk around us in all their naked deformity,—when rebellion is proclaimed aloud as the only public virtue, and loyalty is openly denounced as a pestilent evil,—in a word, when anarchy and impiety are audaciously advocated against order and religion,—at such a crisis it can not but be consolatory to contemplate those enlightened associations, which

have, for their peaceful aim, the promotion of literature and of science. Of this patriotic nature is the CAMBRIAN SOCIETY, an institution evidently founded in those principles, which are, at all times, the most stable supports of morality and of social order. A record, therefore, of the origin and views of such an association would, on this account alone, be desirable, were it not naturally demanded in a work dedicated, as this is, to the cultivation of Welsh learning.

It was on the 28th of October, 1818, that the first meeting of the CAMBRIAN SOCIETY was held at Carmarthen, under the immediate auspices of Lord Dynevor, who presided on the occasion. That eminent prelate, the Bishop of St. David's, to whose spirited exertions the institution owes so much, was likewise present, with several other individuals of distinguished talents and respectability. The main business of the Society, in this meeting, was to declare the purpose of its establishment, which was accordingly resolved to be, "the preservation of Antient-British literature, "poetical, historical, antiquarian, sacred and moral, and the en- "couragement of the national music."

On the 29th of October an adjourned meeting took place at the Episcopal Palace at Abergwilly, when a Committee, at the head of which were the Bishop of St. David's and Lord Dynevor, was appointed, and several resolutions provisionally entered into for consideration at a future meeting of the Committee. Of these the following are all that had relation to the general design of the institution:

That one of the first objects of the Society will we be to collect a complete catalogue of all Welsh manuscripts, to be found in the several libraries, in the Principality and in England, or on the Continent, both public and private.

That a literary agent, of competent abilities, be employed by the Society, as soon as its finances are equal to the charge, to visit the said several libraries of Welsh manuscripts, of which they may obtain information, in order to transcribe, with the permission of the owners, copies of the said manuscripts.

That a complete collection of the transcripts, so obtained for the Society, be deposited in the British Museum, or elsewhere—after the publication of such of the transcripts as shall be approved by the Committee for that purpose.

That it shall be a special object of the Society to collect all printed works in the Welsh language, of which there are not

copies, at present, in the library, belonging to the Welsh School, in Gray's-Inn-Lane, in order to be deposited in that library.

That Mr. Edward Williams be requested to reside, for a certain portion of the year, at Carmarthen, to superintend the printing of the Society's publications, and to give instructions to young students in Welsh poetry and literature.

That Mr. Edward Williams's acceptance of the said appointment be entered into the minutes of the Society.

That the Prospectus of collections for a new History of Wales, collected and translated from ancient historical documents in the Welsh language, by Edward Williams, be printed and published at the expence of the Society *.

The first assembly of the Committee, above referred to, was holden at Carmarthen on the 25th of November, when several additional resolutions were adopted, the most important of which were, that a Committee should be appointed in London, to consist only of Members of the Committees in the four divisions of the Principality, Dyfed, Gwent, Gwynedd and Powys, and to communicate with those Committees on subjects connected with the interests of this Society. In addition, the following Queries were also framed for circulation with reference to Welsh history and antiquities; and they appear to be well calculated to accomplish the end proposed:

1. What inedited Welsh manuscripts are known to you?

2. Where are they deposited?

3. Are you acquainted with any portion, or any whole translation, of the Holy Scriptures, in Welsh, more antient than the Norman Conquest, or than the art of printing?

4. Do you know any unpublished Welsh Triads, handed down by tradition or otherwise?

5. What Welshmen have left the Principality, since the time of the Reformation, on account of their religion, or any other cause, who, you think probable, have conveyed with them any remains of Welsh poetry and literature?

6. In what libraries, in England, or any other part of the British dominions, do you think it likely that some of these remains are deposited?

* The Editor has just been favoured with a copy of the Prospectus, here alluded to, which shall be noticed in the next number.

7. In what continental libraries do you think it probable that some of them may be found?

8. What original Welsh books, or what books, relative to Welsh literature, in any language, do you know to be published?

9. Do you know any Pennillion not yet published?

10. Do you know of any species of Welsh composition, poetical or musical, corresponding with that called "Glee" in English, or which is known by the name of "Caniad tri," or, "Caniad pedwar?"

11. Can you exhibit to the Society any old Welsh tunes, sacred or otherwise, not yet published?

12. What Welsh books, and books on Welsh literature, already published, and now become scarce, do you think merit to be republished?

The proceedings, above enumerated, with those of the Eisteddfod noticed in the first number of the CAMBRO-BRITON, embrace every thing publicly known to have been accomplished by the CAMBRIAN SOCIETY with respect to the paramount objects of the institution *. But, as the regular establishment of the provincial meetings is about to take place, a general co-operation throughout Wales, in this laudable aim, may now be anticipated. And the union of rank and talent, comprehended in this Society, affords the best ground for hoping, that this co-operation will be effective. ***

WELSH CHURCH IN LONDON.—As long as the present salutary connection shall exist in this country between its civil and ecclesiastical establishments, as long as the security of our national church shall be deemed essential to the welfare of our political institutions, the growth of religious schism must be admitted to be an alarming evil. Even in a political light this must be granted; but when we view our established church with reference to the unaffected piety of its doctrines, to the sublime language in which it inculcates them, and to the generally exemplary conduct of its professors, it assumes a far stronger claim

* At least this is all, that has come to the Editor's knowlege. He avails himself, however, of this opportunity to observe, that any intelligence, relating to the CAMBRIAN SOCIETY, whether with reference to its general principles or to its particular operations, will always be acceptable to the pages of the CAMBRO-BRITON.

on our protection, combining, as it thus does, with its temporal blessings the most consolatory earnest of those that shall be eternal. For these reasons it becomes indispensibly incumbent on the guardians of our national religion to omit no opportunity of promoting its cause. Religious dissension has of late years been making gigantic strides, and perhaps in no portion of Great Britain more formidably than in Wales. A variety of untoward causes have conspired to produce this lamentable result; and, among these, the introduction of English Ministers, and the neglect of the Welsh language by the native clergy, may be considered the most prominent. But these abuses, of which a more appropriate notice may be taken hereafter, are confined to the Principality. The object of this article is to invite the attention of the higher classes in Wales, and especially of such as are Members of the Legislature, to a similar evil affecting their countrymen resident in London,—the want of a Welsh Church.

Strange indeed must it be considered, that, whilst every foreign nation of Europe, of every various persuasion, has its places of worship, in its own language, in this metropolis, the Welsh alone, professing the same religion and living under the same laws, should be excluded from such a privilege. Yet this is literally the fact: and unaccountable is the apathy, that can witness it and make no exertion to remove the disgrace. The number of Welsh, resident in London, has been estimated, from a probable calculation, at about fifty thousand. And of these it is not at all unreasonable to presume, that one-fifth, considering the fresh accession almost daily received from the country, are acquainted with no other than their vernacular tongue, at least, in no degree adequate to the purposes of receiving religious edification. What must be the unavoidable consequence, but that they are absolutely driven either to the meeting-houses of the Dissenters, or else to the deplorable alternative of abandoning their sacred duties altogether? But the Welsh are of a pious disposition: and, when they tend to extremes, it is to fanaticism rather than to irreligion.

Such being the incontrovertible facts, it becomes imperative upon those, who watch over the religious interests of Wales, to use their most zealous endeavours to suppress so serious a mischief. An excellent opportunity presents itself in the bill recently introduced into Parliament for the erection of new churches. And to no purpose could its operation be so benefi-

cially applied as to this. Nor could the Legislature, upon a proper representation, shrink from the performance of a duty obviously embracing, in so close an union, the sacred and political interests of the country. And there can be no doubt, that the inhabitants of Wales, if required, would contribute their liberal aid to the measure. The best interests of our Established Church would thus be served in a most important instance; a rational piety would supply, in the minds of thousands, the place of fanaticism: and the cause of schism, now unopposed amongst the Welsh inhabitants of the metropolis, would no longer triumph in an undisputed ascendancy. ***

EDUCATION IN WALES.—It would be difficult to name any topic more worthy of attention, than the system of education adopted in a country. So much of the prosperity of a people in the aggregate depends on the moral character of its individual members, that it must be superfluous to insist on the policy of cultivating the latter with all possible care. And of such importance have early impressions ever been esteemed in this view, that their influence on a man's future life has passed into a proverb in all languages. Hence the momentous interest of public education: and it cannot be unbecoming the CAMBRO-BRITON to notice this subject as it has relation to Wales.

Of public schools,—such, it is meant, as are dedicated to the higher branches of education,—there are fewer, perhaps, in the Principality than in any other equal portion of this kingdom. And even of inferior schools, that are not under the immediate controul of the Dissenting interest, the number is proportionably limited. Indeed the Dissenters have, of late years, evinced a zeal, in this respect, which was worthy of emulation elsewhere. And, if the friends of the Established Church have any desire to attach the rising generation to their cause, they can not too soon counteract the influence of the institutions here alluded to by the establishment of others on their own principles. Lancaster's system has, it is believed, been pretty generally adopted; but it is to be feared, that in most cases the schools grounded upon it have a tendency to perpetuate a spirit of hostility to our national church, if not, indeed, to engender consequences still more injurious. For, whatever may be the merits of this system, it certainly wants that of an early direction of the inexperienced mind to those sound and pure doctrines, which form the acknowleged and glorious distinction of our religion. Yet, in some in-

stances, it deserves to be noticed, the conductors of the Lancaster schools in Wales have very laudably supplied this glaring deficiency.

Another point, to which it is the object of this article to invite the public attention, is the defective state of education, both in the great and inferior schools, as it regards the teaching of the Welsh language, and the grounding of Welsh children in the English. The former is neglected, almost without an exception, even in those institutions, which are appropriated to the education of such as are designed for the church. Were nothing more to be considered than the venerable excellencies of our native tongue, and its general use in Wales, this defect must appear unaccountable, and especially when the want of proper books for the purpose can not be made an excuse. But there is a higher view, in which it must be regarded, and that is its influence on the religious condition of the country. A transient allusion was made to this in the preceding article: and the writer has no wish to dwell longer on the point here, than by expressing a hope that the laudable example, at length given by Jesus College, Oxford *, may be instrumental in removing what must be acknowleged as a reproach to the Welsh clergy.

With respect to the instruction of Welsh children in the English language a most erroneous practice has hitherto prevailed. The necessity of a knowlege of English to Welshmen of a certain rank in society has been always admitted: the only point for discussion is the manner, in which the object has been endeavoured to be accomplished. How is this done at present? A child, unacquainted with any other than the Welsh language, is sent to school. The first thing done is to place in his hand an English grammar or spelling-book, though for what purpose it would be difficult to conjecture:—the next is to forbid, under a severe penalty, the utterance of his native tongue, or, in other words, to command a total silence, in classical imitation, no doubt, of a similar injunction observed, as we read, by a sect of antient philosophers. Thus laudably menaced out of a use of his own language, and happily defended from the intrusion of any other, he quits school with no other anxiety than how to regain what he had there lost. The absurdity of this practice, sufficiently obvious in itself, may be farther exemplified by supposing an attempt to teach English to a French child, ignorant of the language, through

* See No. 1, p. 36.

the medium of English books only. The idea is preposterous; yet the instance under consideration is precisely analogous, while the remedy in both cases is equally obvious. The French child can only be taught English through his own language: and why should we expect a miracle to be wrought in favour of the Welsh student? In a word, then, until we have grammars of the English tongue written in Welsh, a certain portion of our countrymen must remain, in a great measure, precluded from the attainment of an object so avowedly necessary. ***

LOCAL INTELLIGENCE.—The only topics, that seem to require notice under this head, as being of more than temporary interest, are the ASSIZE PROCEEDINGS, and the MEETINGS of the AGRICULTURAL and BIBLE SOCIETIES. With reference to the first subject, it may be gratifying to notice, that the calendars on the late Circuits do not present, as far as number is concerned, a very alarming array of offences. Yet, what the aggregate may have lost in bulk seems to have been counterbalanced by the atrocity of particular cases. For in the following list, which, with two exceptions *, embraces an accurate report of the criminals tried in the several counties in Wales, there are six cases of murder and three of arson, besides several burglaries, and one charge of a nature too gross to be particularised.

	Convictions.	*Acquittals* †	*Total.*
NORTH WALES.			
Anglesey	0	0	None.
Caernarvon	3	1	4
Denbigh	4	4	8
Flint	*	*	*
Merioneth	1	0	1
Montgomery	4	2	6
	12	7	19
SOUTH WALES.			
Brecon	5	4	9
Cardigan	1	1	2
Carmarthen	0	3	3

* These exceptions are the counties of Flint and Radnor, of which the Editor has not been able to procure any report. † Under "Acquittals" are comprised those cases also, wherein no bills were found by the Grand Jury, no prosecutor appeared, or where the criminal was admitted evidence for the crown.

	Convictions.	*Acquittals.*	*Total.*
Glamorgan - - -	10	2	12
Monmouth - - -	19	6	25
Pembroke - - -	3	2	5
Radnor - - - -	*	*	*
	38	18	56

It appears from this report, that the total number of convictions, including those in Monmouth, was 50, to which those of Radnor and Flint may perhaps add 5 more. And in this amount, it is worth noticing, South Wales bears a proportion of more than three to one to the Northern Division of the Principality. Anglesey, it will be seen, stands alone, honourably excepted from this catalogue of crime.—Of AGRICULTURAL SOCIETIES there have been the following Meetings during the last two months:—The Caernarvonshire County Society met at Caernarvon on the 26th of August,—when a new premium was proposed "to the "acting Surveyor of parish roads, who should make the greatest "improvements in the same."—The Anglesey County Society assembled on the 7th of September at Llangefni, when there was a greater exhibition of stock than on any former occasion. It was determined, at this meeting, to establish an annual sale for superior stock, amongst farmers and others within the limits of the Society; an example worthy of being followed by other Agricultural Associations.—The Society of Antient Druids had their Anniversary Meeting at Beaumaris on the 10th of September,—which was very respectably attended. This, it is believed, is the oldest institution of the kind in North Wales, and has the credit of extending its patriotic views beyond mere agricultural interests. The philanthropic object of some of its premiums, especially of that for saving shipwrecked sufferers on the coast of Anglesey, is a proof of this. And on the present occasion sums of money were voted for apprenticing poor boys,—and likewise other sums, to be appropriated to the Caernarvon, Chester, and Liverpool Infirmaries; to which objects 120*l.* had been previously applied. —The Wynnstay Annual Meeting took place also on the 10th of September, and was, as usual, very numerously attended by agriculturists from all parts of the kingdom. In the limited space, here left, it would be impossible to do justice even to the most interesting particulars of this meeting. It must therefore suffice to observe, that the same liberal conduct on the part of the public spirited host, and the same progress of agricultural improvement

marked this as had distinguished all former meetings since the establishment of the first in 1806. It would be difficult to mention any individual, to whom North Wales is so truly indebted as to the patriotic proprietor of Wynnstay.—Meetings of the BIBLE ASSOCIATIONS have been held, during the months of August and September, at Caernarvon, Holyhead, Bangor, Welshpool, Bala and Llanboidy. As the objects of these institutions are well known, it would be superfluous, even if practicable, to particularise here the proceedings at each place. Some interesting reports were read; and the animated speeches of the respectable individuals, who attended, evinced in all cases a zeal correspondent with the importance of the occasion. ***

OBITUARY.

August 1st.—David Davies, Esq. aged 59, of Trawsmawr, Carmarthenshire, one of His Majesty's Justices of the Peace and Deputy-Lieutenants for that county: a gentleman distinguished for his social virtues, unblemished integrity, and active benevolence.—2d. Thomas Waters, Esq. of St. Clear's, Carmarthenshire, who had conferred many important benefits on his country by his extensive agricultural pursuits, and by the encouragement he gave to the improvement of cultivation.——13th. Arthur Vaughan Owen Jones, Esq. aged 39, of Wepre Hall, in the county of Flint. He was formerly Major in the Flintshire Regiment of Militia, and was afterwards called to the Bar. His open and generous disposition had attached to him a numerous circle of friends.—14th. James Wasdell, Esq. aged 37, Resident Surgeon at the Swansea Infirmary. He had distinguished himself by serving his country with zeal and ability in several parts of the globe: and the voluntary and numerous attendance at his funeral bore ample testimony to his private and professional worth.—19th. Robert Anwyl, Esq. aged 38, of Hengae, Merionethshire.——Sir John Bulkeley, Knight, of Presaddfed, Anglesey.—24th. Wythen Evans, Esq. aged 59, of Sackville-place, near Llandovery: a gentleman highly esteemed as a man and a christian. ***

ERRATA.

No. 1. Pa. 2, l. 24, *for* "Est quoddam" *read* "Est quodam."
— 10, l. 18, *after* "as well" *read* "as."
— 20, l. 1, *for* "genuis" *read* "genius."
— 25, l. 5, in the note, *for* "such" *read* "such."
— 30, Above the second Pennill, *for* "VI." *read* "VII."
— 36, l. 37, *for* "Dollgelley" *read* "Dolgelley."
No. 2. Pa. 47, l. 8, *for* "languages" *read* "language."
— 48, l. 35, *for* "Ceiltiad" *read* "Celtiaid."